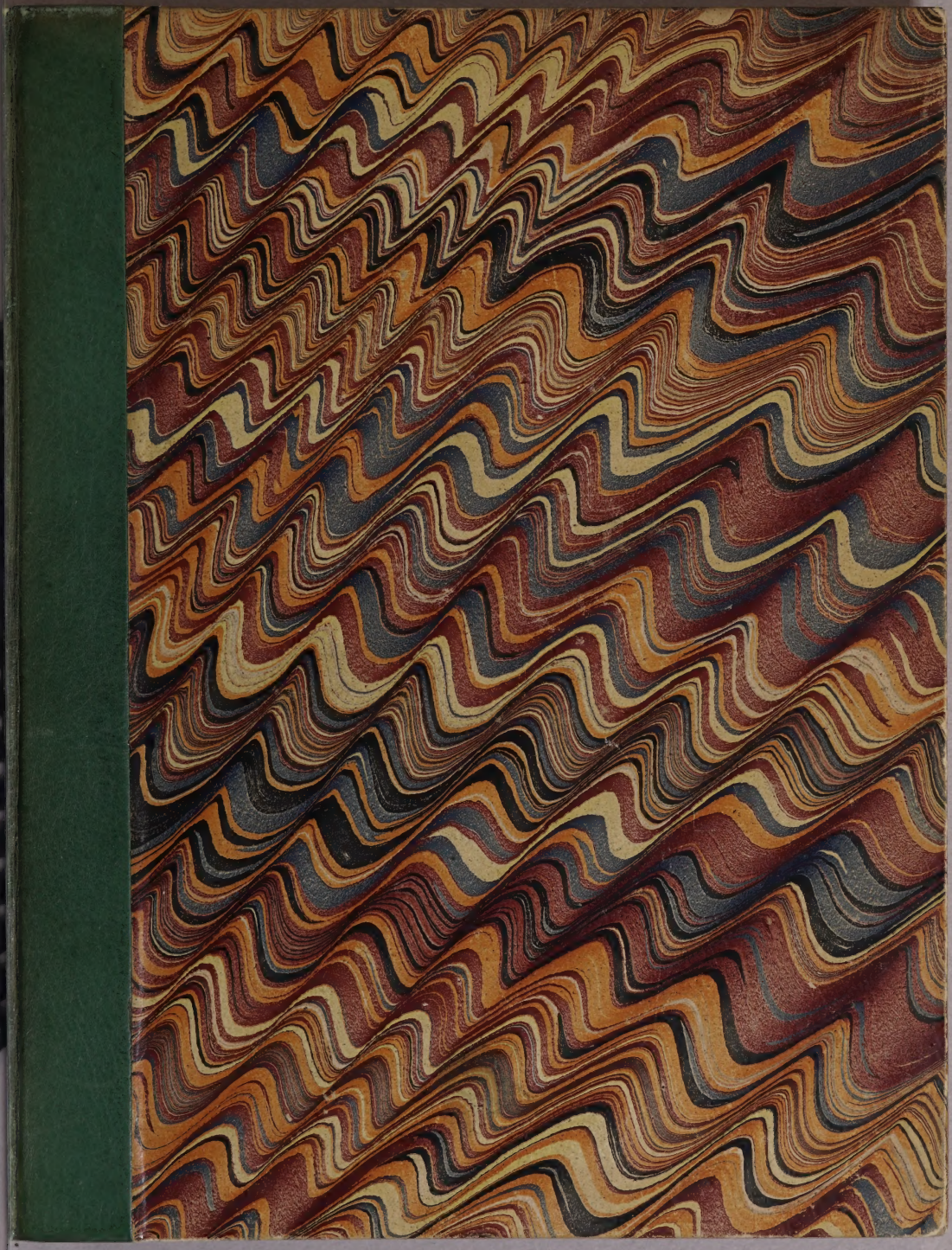

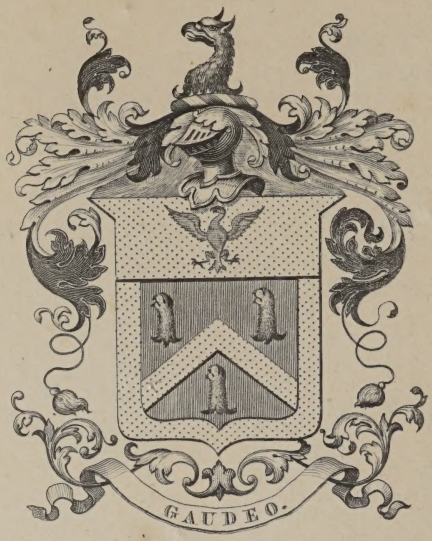

John Carter Brown.

T. f. III.

Bulp. 725 10

THE Churches Resurrection,

OR THE

OPENING OF THE

Fist and sixt verses of the 20th. CHAP.

OF THE

REVELATION.

By that Learned and Reverend,

IOHN COTTON

Teacher to the Church of BOSTON in NEVV ENGLAND, and there corrected by his own hand.

LONDON:

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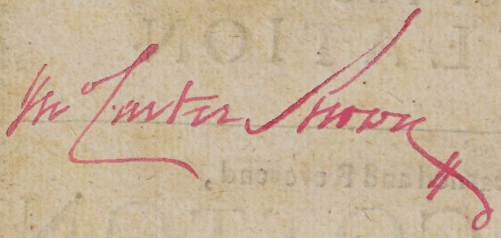

RPJCB

REVE. 20. 5, 6.

But the reſt of the Dead lived not againe, untill the thouſand yeeres were finiſhed: This is the firſt Reſurrection, &c.

THeſe words are an amplification of the eſtate of the Martyres and confeſſors of Jeſus after the deſtruction of Antichriſt and *Rome*: An amplification of their eſtates by a three fold Argument: Firſt, by the contrary eſtate of the reſt of the dead: *The reſt of the dead lived not againe:* The period of which their dead condition is expreſſed, *untill the thouſand yeares were finiſhed:* That is to ſay, thoſe that were beheaded for the witneſſe of Jeſus, and thoſe that renounced the worſhip of the Beaſt and his Image, and refuſed to worſhip him and his Image, and to receive his marke, though they lived with Chriſt a thouſand yeares after the ruine of *Rome*, yet *the reſt of the dead, they lived not againe untill thoſe thouſand yeares were fulfilled.* The ſecond Argument wherewith that eſtate of theſe that worſhipped not the Beaſt is deſcribed, is the reſemblance it hath unto the reſurrection, and the order which it hath to the laſt Reſurrection; It is *the firſt Reſurrection.* And the third Argument whereby this eſtate of theirs is amplified, is, the bleſſed and holy condition of every ſoule that hath part in that Eſtate: *Bleſſed and holy is he that hath part in the firſt reſurrection,* & this bleſſed and holy condition of theirs is proved and amplified by a threefold argument: Firſt taken from their exemption from the power of the ſecond death; *On ſuch the ſecond death hath no power.* The ſecond Argument is taken from their Miniſtration unto

God and Christ in their Priestly Office; *They shall be Priests of God and of Christ.* And the third Argument is taken from the long durance of their peaceable and independant Government; *They shall raigne with him a thousand yeares.* You see therefore what this Text drives at: An Amplification of the former estate, described in the 4 former verses, where (you heard) *When* John *saw the Beast and the false Prophet cast into the Lake of fire burning with Brimstone, and the rest of his company likewise slaine by the sword of him that warred against them: He saw* then *an Angell come down from Heaven.* An Angell not falling from Heaven as the Angell of the *bottomlesse pit* did, (*Rev.* 9. 1.) But hee did descend, he came as a messenger from thence: And an Angell in this Booke is seldome or never put individually for one Angell, but collectively, for a company of Angels. The Angels of the Seven Vialls were a company of Angels, so were the Angels of the Trumpets. Here he came and *had the key of the bottomlesse pit*, not to open the bottomlesse pit as the Angell, *Chap.* 9. to let out smoake, but to cast in such Annoyances as did trouble the Church. And this Angell. He that first and principally hath the power of the bottomlesse pit, is the Lord Jesus: But because the Lord Jesus doth not come down in his owne presence, but in his Instruments and Members, therefore they are the Angells that have these Keyes. This Angell cannot be *Constantine* or *Theodosius*, (though both of them had a great power of restrayning Satan:) For God gave not to Magistrates the keyes of the bottomlesse pit; that belongs not to the Civill Officers: But they that have the keyes of the bottomlesse pit committed to them have also the keyes of Heaven committed to them; it belongs therfore to the spirituall Government.

Againe, though *Constantine*, and much more *Theodosius*, cast down Satan out of Heaven, yet the Text tells you, *Rev.* 12. 12. He was but cast into the Earth to the great woe of the Inhabitants: but here Satan is not cast into the Earth, but into the deep, a place more unwelcome to

Satan

Satan: Satan desired Christ would *not cast him into the deep*: it is the same word there and here.

Thirdly, this casting of Satan into the bottomlesse pit, was to this end, that he should not deceive the Nations any more; But a thousand yeares after *Constantine* he deceived the world with more corrupt and Superstitious Religions then before; and even with Pagan Religion also: The Holy Ghost puts no difference between Popish Pagancie, and Heathenish Pagancie. The Gentiles trode under foot the Court and the holy City fourty and two moneths, *Rev.* 11.2. Popery was but Pagancie refined; And the estate of Popish people dying in Popery, is more dangerous then the estate of Pagans dying in their Ignorance.

Besides, if you say he did not deceive the Nations more to stirre them up to Persecution. It will not hold, for never did he arise more to persecute the people of God, then after that: And for warre, more perished by the Beast, then by the Sword of Pagans.

Besides, after the thousand yeares are expired, it is here said the Saints have a comfortable time of it.) over what they had;) that *they doe rule, and sit upon Thrones, and Iudgement is given them*; Now take any of these times, wherein this period of a thousand yeares is wont to be assigned, it will not hold true that the Saints had a time of Rule and Judicature after it; take a thousand yeares from *Christ*, or *Constantine*, or *Theodosius*, though a thousand yeares from that be expired long agoe, yet hitherto it is not given to the Saints to Rule. These thousand yeares therfore doe most properly begin from the throwing down of Antichrist and destruction of Rome; The Lord will then send such powerfull Ministers into the Church, that by the power of the keyes they shall take hold on Satan, that is to say, convince him and his Instruments of all Popish, and Paganish Religion, and binde him by the Chaine, that is to say, the strong chaine of Gods Ordinances, Word and Sacraments, and Censures: They shall not take hold of Satan in his own Person, for I doe believe Satan will ever be

be at liberty to tempt the Sonnes of men; and he is never so cast into the bottomlesse pit, but he hath a power to vexe the Sonnes of men to the end of the world: But he speakes of Satan in his instruments, that not one of them shall appeare, but the Lord in his Word shall take hold on them and abandon them; and if they be Church members will bind them in chaines of the Ordinances of God, as Admonition and Excommunication and hold them so close to it, that such wickednesse shall not abide uncontrouled on the face of the Earth chiefly by Church Censures, and partly also by punishment from Civil Magistrates as need shall be: So they shall restraine Satan for a thousand yeares after Antichrist is down: And in that time *Iohn saw the Martyres of Iesus, which were beheaded for the witnesse of Iesus, and for the word of God, and which had not worshiped the Beast, neither his Image, neither had received his marke upon their foreheads, or in their hands, and they lived and reigned with Christ a thousand yeares.* What? shall they rise againe in their bodyes? No, that is not the meaning, * but there shall rise men of the same spirit; as John Baptist is said to come in the Power and Spirit of *Eliah*: Men of the same Spirit; They shall have the power to Judge those that Judged them: They shall reigne in the Church and have the Judicature and Government of the Church together with these Angels or Messengers, and Ministers of God, that have the key in their hands, they shall execute spirituall Judgement according to the will of Christ, *for a thousand yeares*: So that those that were branded before for Hugunots, and Lollards, and Hereticks, they shall be thought the only men to be fit to have Crownes upon their heads and independent Government committed to to them, together with the Angels, that is, the Elders of the Churches for a thousand yeares together; this is their Estate. Now in opposition to this, *The rest of the dead* (saith the text) *lived not againe*, that is to say, the profest Catholicks and wicked enemies of the Church, they rose not againe, either in their persons, or Successors that is to say,

* *As He conceives, weigh his Grounds.*

ſay, there was no roome for any ſuch to trouble the Church any more, *till the thouſand yeares ſhould be fulfilled*, and then Satan ſhall trouble the world as much as before, though but for a ſeaſon. He will *gather Gog and Magog* together to diſturb the Church of Chriſt out of meaſure for the time; but till then they doe not riſe againe with any Power of oppoſition or diſturbance to the Church. Or if you ſhall take it for the reſt of the dead by an Antanacleſis (as they call it,) then it may be meant of the dead Metaphorically, as the Scripture ſpeaks of dead in Soule to bury dead in Body, *Mat.* 8. 22. *Let the dead bury their dead.* And it is ſaid of *Ephraim*, *he is dead* in Superſtition, *Hoſ.* 13. 1. And you read of the *Widow dead in pleaſure*, 2 *Tim.* 5. 6. And all men by nature are *dead in ſinne*: *you hath he quickned who were dead in treſpaſſes and ſinnes*, *Eph.* 2. 1. So that Death in this ſence, and the meaning of the words of *Iohn* in this place doth imply, that though the Martyres under Antichriſt, and witneſſes againſt him lived in their Succeſſors (after Antichriſt was deſtroyed and Satan bound) and Reigned in adminiſtring Chriſts Judicature in his Church, for the ſpace of a thouſand yeares: yet ſuch Nations and people, as were not then brought on to God, to live a Spirituall and Gracious life, but ſtill remained dead in ſinne, they ſhould not ſee the like meanes of a Generall change, neither they, nor their Succeſſors ſuch as they were, for a thouſand yeares; till by the deſtruction of *Gog* and *Magog*, and a more glorious Reformation of the Church, many more Nations and People ſhall come on to the acknowledgement of the Truth and Grace of Chriſt.

Take the one Interpretation or the other, the text will beare both, and both may be well included in the meaning of the text. *This* (ſaith the Text) *is the firſt Reſurrection*: *This*,] that is to ſay, that which the reſt did not attaine unto, the life and bleſſed and glorious Reſurrection of the Church, which the Martyres againſt the Papacie did attaine unto; *This is the firſt Reſurrection.* To make it plain

a little. It is a place much troubled with varietie of Interpretations; I shall shortly giv- you that which I conceive to be the simple meaning.

The first Resurrection. There is a double Resurrection: The word first implieth: The first Resurrection is of mens soules and bodies dead in sinne: *Awake thou that sleepest and rise from the dead, and Christ shall give thee light,* Ephes. 5. 14. That's the first Resurrection: *The houre is comming and now is, when the dead shall heare the voyce of the Son of God, and they that heare shall live,* Joh. 5, 25. The dead shall heare it; he meanes not the dead in the grave, for that he speakes to, *ver.* 28. but men dead in sinne: *you hath he quickened who were dead in Trespasses and Sinnes,* Eph. 2. 1. Now of this Resurrection there are two parts (which need to be attended to, or else some Scriptures will not be well cleared.) First, it is of particular persons; The houre is comming and now is, when the dead shall heare the voyce of the Sonne of God, and they that heare shall live. Now a particular soule or person is restored and renewed by regenerating Grace, and lifted from a State of sinne to a state of life and Grace: This is the first Resurrection of particular persons. Secondly, there is a first resurrection also of Churches when as they are recovered againe from their Apostatical and dead estate in Idolatry and Superstition: and of that you reade in 11. Ro. 15 saith the text there, *If the casting away of them be the reconciling of the world, what shal the receiving of them be, but life from the dead? life from the dead,* that is to say, *Resurrection from the dead?* The calling home of the Jewes it will be the Resurrection of the Churches: and so is the calling of the Jewes described by a Resurrection, *Ezek.* 37. 1. to 10, *Can these bones live,* saith God to the Prophet? *Lord* (saith he) *thou knowest: Prophecie unto these bones, and say unto them, O ye dry bones heare the word of the Lord: So I Prophecyed as I was commanded, and as I prophecyed there was a noyse, and behold a shaking, and the bones came together, bone to his bone. Then said he prophecie unto the wind, and say to the wind, Thus saith the Lord God, come from the foure windes, O*

breath

breath, and breath upon these slaine that they may live. So I prophecyed as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. This is the house of *Israel* rising out of their graves of Ignorance and Apostacie, to a Church estate: But I call this a branch of the first Resurrection, because it is a Resurrection of the Soules of men, and their bodyes, not out of the Grave, properly so called, but out of the grave of Ignorance, out of the grave of a dead hearted estate, which is a character of the Resurrection of particular persons: It is so with particular persons, if they rise out of the grave of Ignorance and of Idolatry, whether private persons or Churches, it is the first Resurrection, in opposition to the second Resurrection: What is that? Of bodyes once for all, *Ioh.*5.28, *Marvell not at this,* (saith Christ) *for the houre is comming in the which all that are in the graves shall heare his voyce, and they shall come forth, they that have done good unto the Resurrection of life, and they that have done evill unto the Resurrection of damnation.* So that wheras the first Resurrection was the rising of men from spirituall death to spirituall life; The second Resurrection will be the rising of the body to naturall life. Now that which is here meant, I doe conceive to be the first resurrection, expressely: and the first resurrection, not of particular persons onely, though that bee part of the meaning, for wee cannot have a resurrection of churches, but we must have a resurrection of particular persons, for the Church is but a company and body of godly persons, raised againe from death to life. The particular members of the churh rise by regeneration and the work of Gods grace in their hearts working in them by his spirit all grace to salvation: Faith, Hope, Patience, Humility, *&c.* Now they rising againe, not into a loose frame, but a state rising into a Church body, and the Church body so reformed as may beare witnesse against all Antichristianisme in doctrine, Worship and government; This is the first resurrection: when they shall rise againe as these Saints did to sit upon

Thrones, to administer spirituall Ordinances and Censures, here is the first resurrection: Churches that were dead and buried, (as I may speake) under the tyranny of Antichrist, and had not the government of Christ according to the Gospell, they rise againe to such a Reformation as that you shall see, all the Saints of God, all true hearted members sitting upon their Thrones executing judgement according to the rule of Christ upon the workers of iniquity; either keeping them out, and binding them, leaving them under Satan if they would come in: Or if they be come in, binde them with this great chaine that they shall not trouble the Church any more, as carnall members use to doe.

Now when hee saith, *blessed are they that have part in this first resurrection*, he doth not say there shall be a resurrection of churches, without reformation of the members also, for else they could not bee blessed: For if a member should say, I pray let me speake, I have somewhat to say and have not spoken yet: so a man may challenge his liberty, and be bad enough all that time.

But it implies, it shall be a resurrection of sincere members, or else it could not bee said those men are *blessed and holy that have part in the first resurrection*, if they had part only in outward reformation; But it is also a sincere and spirituall community, therefore saith the text, *blessed and holy is he that hath part in the first resurrection, on such the second death hath no power*, you know how the *Apostle* interprets this in the 8. *Act.* 21, saith he to Simon Magus: *Thou hast neither part nor lot in this matter, for thy heart is not right in the sight of God*, he had part in outward relation and profession, but he had not part in spirituall communion: Hee had not part in this first resurrection, though in reformation: Therefore when he saith *blessed* are they that have part in this resurrection, he puts in also *holy*; Blessed and holy is he that hath part in the first resurrection: implying they are blessed saints that have their part not only in this outward reformation, but in the communion of it; that

that rise againe from a state of superstition, a state of worldlynesse, and now they have part with the Saints that hate hypocrisie with a perfect hatred, and hate superstition and Idolatry, and so are called to sit upon Thrones, and governe the Church for a thousand yeeres; what will any of the Saints live a thousand yeeres? Or doth he not speake of the Saints in Heaven? Indeed many Divines runne that way: But why should any limit the blessednesse of the Saints in Heaven to a thousand yeeres? They are not limited to any millions of thousands of yeeres, there is no end of their blessednesse, nor can it be limited. But after the destruction of Antichrist, the Saints shall enioy that liberty a thousand yeeres together, not any one of them, but men of their spirits, that the saints of *god*, that hate idolatry, and superstition, they shall have their part in Christ, and reigne with him for the space of a thousand yeeres in the government of the Church on earth.

For on such the second death hath no power.]

The second death is expressed what it is, *ver.* 14. Death and hell, that is death and the grave were cast into the lake of fire, this is the second death, the lake of hell is the second death, Hell hath no power of these.

But they shall be Priests of God and of Christ] We are all spirituall Priests and Kings unto God, Re. 1. 6. *he hath made us Kings and Priests unto God and his father*: Wee are Priests unto God through Christ, in the name of Christ, not of our selves (that we are able to doe any thing of our selves) but through Christ wee offer sacrifices to GOD our Father.

And they shall reigne with him a thousand yeeres.] With him that is Christ: He shall be the chiefe, and the Saints shall execute not their owne government but the government of Christ. Thus you see the meaning of the words of the text, that we may observe hence is. First.

That such Nations and people as are not renewed, and restored *Doct.* 1.

red in the first resurrection, upon the destruction of Antichrist and the ruine of Rome, they shall not recover the like liberty, either of Reformation of themselves, or of persecution of the Churches, for a thousand Yeeres after.

That's in the first words *the rest of the dead rose not againe*, or lived not againe, *until the thousand yeeres were fulfilled*? Those that rose not againe, that is to say, were not awakened by the people of *God* ruinating *Rome* and Antichrist; they that were not brought on to reformation then, will still lie in their dead hearted condition, and Idolatry for a thousand Yeeres after: If they bee not awakened and quickened in beholding the mighty power of God in destroying Antichrist and *Rome*, they shall never have any liberty for reformation for a thousand yeeres. Or if you take it as others take it (I would not exclude it, for the words will beare it) to be meant of those that are dead in sinthat have spent their power in persecution of the *Saints* they shall not live, there shall be none of their owne Race, or stocke, or spirit that shall live to annoy the Church for a thousand yeeres: and if they have bin formerly wont to persecute the Saints, they shall be restrained for a thousand yeeres now. When the Lord doth destroy Antichrist, he calls all people then to take occasion to joyne with the Saints, and if they doe not take hold of it then, they will not have the like opportunity againe a long time after. As in the reiection of the Jewes (which is somewhat like the reiection of *Rome*) that was such a time when *God* brought in a World of Nations to professe the truth in *Asia*, in *Europe*, and some in *Africa*, and they that were not brought on then but were dead when their brethren were brought on they are dead to this day. If you heard of no Nations brought into the Faith before, after the Apostles were departed, they are dead to this day, and continue in their distempers to this day, many of them will rise when Antichrist is fallen, then there will bee a fresh supply of a notable reformation, and notable iudgements upon wicked

ked men, in rooting out the ungodly; then he gives them an opportunity to joyne with the Godly which if they take not hold of, they shall not have the like for a thousand yeares: When the new Hierusalem comes downe from Heaven, it will be more plainly offered then, it began in the 19. Chapter, they began then to sing *Alleluiah*, in the meane time this will be a blessing, none of them shall have liberty to persecute the Saints, for this thousand yeares.

Let me shew you the Reason of the point, why they shall not have the like opportunity of Reformation (if they take it not then for a thousand yeares after.

The Reason is from the notable opportunity and advantage God gives them when *Rome* is destroyed to come in. There will be three notable Advantages.

1. A Provocation by the comming in of many Nations; as the Apostle saith, *he will provoke them to emulation*, Rom. 11. 4. He did not meane to provoke them to bitternesse, and Gall, and Jealousie, but to Emulation, that they might come in: When the Gentiles, the Glorious Nations of the world, the Romans and Grecians did come in, he thought it might provoke his Countrey men the Jewes, to come in also. So when the Lord by the ruine of *Rome* shall bring in other Nations, not only in *Europe*, but in other parts of the world, if they omit this opportunity, they are like never to have such another opportunity for a thousand yeares together.

2. There is Advantage, namely the restraint of the Power of Satan; Satan shall not have the liberty, he shall be bound up, and all the stumbling blocks he hath cast in the way shall be taken away: hitherto popery hath bin the great stumbling block that hath hindred the commingin of the Jewes; but when that is removed, if they come not in now, they will not have the like Advantage: If they come not in when Satan is bound, then they will not have the like opportunity when Satan is at liberty.

3. There is a third Advantage and that is the fresh and

Odoriferous Savour of the Garments of Christ shed abroad: that is, the Grace of Christ shed abroad in the Church, that makes the Saints shine as Starres in the places where they live; that there will be so many sincere hearted Christians in the Church, that it will be an allurement to them that are without to lay hold upon them, and say, *we will goe with you, the Lord is in you of a truth*, as the poore Ignorant man said, 1 *Cor.* 14. 25 *The secrets of his heart are made manifest, and so falling down on his face he will worship God, and report that God is in you of a truth.* Men will be so taken with the beauty of the Ordinances, that if ever they be like to come in, they will come in now: when the Lord is so terrible in his Judgements, and removes all stumbling blocks, and to his Saints are given such mercies, if they doe not come in, let them not look for it for many yeares after

You will say, will there be no Resurrection of any particular Christians? yes, but the body of Nations if they come not in at this time, there will be no hope afterwards for a long time.

And for the second part of the doctrine, that Satan shall be shut up and not have his rage, it is evident, because he is shut up and Sealed, see the like, *Dan.* 6. 17. A stone was brought and layd upon the mouth of the den, and the King Sealed it with his own Signet, and with the Signet of his Lords, that the purpose might not be changed concerning *Daniel*: To shew you, that God might not alter his purpose; but the Divell and his delusions, shall not have power to delude the Church any more; but as a corruption shall rise, it shall be bound down for a thousand yeares together.

Vse 1. The use of this point is First a serious and strong warning unto all the people of God that shall live when Antichrist shall be abolished, and *Rome* ruinated: Take heed how you slip such opportunities of turning unto God: If men grow not more sincere and pure in seeking after God (whether they be publick States or private persons:) If men

men be not brought on, but will ſtand out ſuch glorious reformation then, and ſuch powerfull providences then; If men ſtand out then, and not bee awakened, it is to bee feared they will not be awakened, (nor men of their Spirits) for a thouſand yeares together.

You know what is done in our Native Countrey, and many are affected with what is done in *England* and *Scotland*; others their hearts are not affected with it, as in the text, *the reſt of the dead lived not againe*: They live in their hypocriſie, in their ignorance and dote upon the Epiſcopacy, and in their hearts undermine all Reformation as much as in them lies: It is much to be feared if theſe men ſhall not come in when the Lord ſhall not onely throw down Epiſcopacy, but the Papacy, and deſtroy Antichriſt; if they be not brought in then, caſt them into the bottomleſſe pit, ſet a Seale upon it, they will not riſe againe for a thouſand yeares; that is, they for their parts are condemned to deſtruction: Therefore (in place where) it is a point might be ſpoken to with uſefull amplification and aggravation. The Lord hath removed many oppoſitions of Reformation, and men have opportunity, if God give them grace, to lay hold of it, to ſtrike in with Chriſt, and God may beare with them till *Rome* come to be more ruinated; but if they ſtand out ſtill, and maligne Reformation, and thinke the old Religion were better, and the old way of Government were better, I ſpeake it from my text (not that I take upon me contingent Prophecyes, but as the text ſpeakes) they will not recover out of that State for a thouſand yeares, and becauſe they will not live a thouſand yeares, they will die in that State, and ſo will their poſterity, and all of their Spirit.

And let it be a warning to us alſo, foraſmuch as we ſee the vanity of Epiſcopacy, and all the inventions and uſurpations of the Sonnes of men, and Plantations God hath not planted: God may beare with us a while, but if we be not brought on to this Reſurrection when wee ſee theſe things before our eyes, and have all ſtumbling-blocks

blocks removed out of our waies that may hinder our Reformation, and Regeneration; If we do not now ſtrike a faſt Covenant with our God to be his people, if we do not now abandon whatſoever ſavors of death in the world, of death in luſt and paſsion, then we and ours will be of this dead hearted fraime for a thouſand yeares; we are not like to ſee greater incouragements for a good while then now we ſee.

Secondly, it may be uſe of comfort to the Saints; The reſt of the dead ſhall not riſe up to trouble the Church for a thouſand yeares together: Satan ſhall not deceive the world any more with Jealouſies againſt *Hugenots* and *Lollards*, to condemne the Saints for Heriticks. The ſtrength of the chaine whereby they ſhall carry the Government of Chriſt with one accord, ſhall be of ſuch power that none of them ſhall riſe up to trouble the Church for a thouſand yeares, ſo great the felicity and tranquillity of the Churches ſhall be after the deſtruction of Antichriſt for a thouſand yeares.

The ſecond note is this.

That the Reformation of Churches after the ruine of Antichriſt is the firſt Reſurrection.

This is the firſt Reſurrection. This, What? This Reformation of Churches, wherein the Angell of the Churches had the keyes of the bottomleſſe pit. He doth not ſay the keyes of the Kingdome of Heaven, though that is included, for as they have the keyes of the bottomleſſe pit to put in offenders, ſo they have the keyes of the Kingdom of Heaven to comfort the hearts of Gods people. But (I ſay) this Reformation of Churches whereby the Angels of the Churches have the keyes of the bottomleſſe pit committed to them, and the Saints that hate Popery, and have ſuffered againſt Popery, and have borne witneſſe to the word in their times, ſit upon Thrones; This Reformation of Churches is the firſt Reſurrection.

The firſt Reſurrection. It is called the firſt Reſurrection, becauſe of the reſemblance of the Reſurrection of Chriſt, and

and of the faithfull in him. Reſurrection implies a three-fold State: Firſt, there was a former living eſtate; as Chriſt firſt lived before he died, he went up and downe and did good in the world. Secondly, a death; he was Crucified and buried, and lay 3 dayes in the Grave. Now Thirdly, he roſe againe, and this is called his Reſurrection. He was up before, and death bound him. though it was not poſsible he could long be detained, yet detained he was for three dayes; So it was with Churches; They had a time to be eſtabliſhed by the Apoſtles, and ſuch as they appointed: Afterward they grew to a dead frame, *Thou haſt a name to be alive and art dead* ſaith Chriſt to the Angell of the Church of *Sardis*, meaning him and the whole Church with him, *Reve.* 3. 1. And as they had a time of dying, that is to ſay, of deformation, of Apoſtacy by the Catholicke Mother Church, ſo afterward they came to a new Reformation ſuch a Reformation as doth not onely reforme the outward face of Government in the Church, and the outward face of Worſhip and Doctrine, but the inward frame of the Members of the Church, that they are reformed by a regenerating power; they ariſe from a State of formality to the power of Godlineſſe, and they do ariſe to a lively Faith in the Doctrine of Faith and Power in the diſpenſation of the Ordinances of God, ſo as that they are throughly reformed and refined, both they in their own Spirits, and Soules, and Conſcience, and in their Church Adminiſtrations in all they goe about. This firſt Reformation is the firſt Reſurrection; Not the firſt Reſurrection of the perſons from death to life, for there hath been of them ſince the world began: In the Apoſtles times, that was a Plantation of Churches not a Reſurrection of Churches: So when *England* was planted, and the Churches there, it was a Plantation not Reformation.

But you will ſay, were not the Churches reformed in the times of *Luther*, and *Calvin*, and *Bucer*, &c. in *Germany*. and *England*. and *Scotland*, &c. hath there not beene a

notable reſurrection of churches then?

It is a difficult objection. I confeſſe, but I ſhall leave it to your further conſideration and ſhall tell you what I thinke the text holds forth: It is ſuch a reformation as much deadneſſe lies upon it to this day. This reformation is not riſen to ſuch a reſurrection as the holy *Ghoſt* ſhould call it a reſurrection if you ſpeak of the *Churches*: If you ſpeake of the members, notable members have beene in all theſe Churches, the witneſſes roſe againe indeed, *Rev.* 11. 11. Many of them have carried forth reformation according to the light God gave them; But if you ſpeake of the face of the Churches, I cannot ſay the holy Ghoſt calls it a reſurrection though many God hath raiſed up, Miniſters and people, Angells and Saints: But if a man ſhould looke at the face of all thoſe Churches in generall (exempting none) I pray, are not the greater part of the members, (I reproach none) but is there not cauſe to bewaile it, that the greateſt part of members are dead in treſpaſſes and ſinnes? If you walke all through *England* (for ought I know) you will find a dead frame of the generality of Church members, If that bee the ſtate of their ſpirits, then wonder not, if the holy Ghoſt ſay not they are come to their reſurrection: There are ſuch defects that you may looke for Chriſtianity in the midſt of Chriſtendome, and church members in the midſt of Churches; Therefore it is juſtly to be lamented that the holy Ghoſt ſhould owne them no further. *This is the firſt reſurrection*; what this? This when Antichriſt is ruinated, and the angels have the Keyes in their hands, and they that ſit upon Thrones are faithful Martyrs of Chriſt Jeſus: Then there is a *reſurrection*, but in the meane time there is much want of *Reſurrection* of Churches, though there bee a *Reſurrection* of many eminent Divines and many gracious Chriſtians: But if it comes to *Churches*, you may ſay of them generally, they have a name to be alive and are dead: The Lord ſaith ſo himſelfe, and you know who

who confines it to *Germany*, and I wish it were confined to them onely. They that have travelled in *Scotland* (I came not hither to slander Churches the Lord knowes) but they that have travelled there (what this late Resurrection hath beene God knowes) but there have bin sad complaints that Christians have had in their travels that there hath beene little comfort in such communion, somtimes Elders to keep Alehouses; and the body of Churches to bee the body of the Nation. I know not where you wil- pitch upon Churches in *Germany*, in the low Countreyes: I am sure *Luther* complaines, the spirits of men under Popery were more sincere in their dealings then under reformation; and the Papists make no small use of that testimony to thinke that reformation hath brought in oppression and Epicurisme. And for the Low Countreyes, some that have bin there make a sad complaint of what they find churches there: So that for resurrection of Churches I cannot say it and make it good. There is a forme of knowledge and of government in *England*, but I cannot say it is as it should bee; The forme of churches appeares not though the doctrine bee good, which gives them the better name of Churches, but their administrations are deaded with the inventions of men: For resurrection of Christians it is generally reported there is more resurrection of Christians, lively spirituall christians there, then in all the world besides: But if you look upon the government of Churches you will find little difference betweene Episcopacy and Popery, for they are governed by Popish Canons. So that I cannot speake according to my Text and say there is the first resurrection of Churches yet: Though there be a resurrection of Christians and a yawning towards further reformation in these Churches.

For the use of this point, it is a strong warning to our Churches here, that we bee not deceived in our reformation, and deceived in our rules by which it is carryed for I am cleere in that, and so I thinke are most of us, and it is *Use.*

our sinne if wee be not. That our Reformation and rules of it, are of God, neither do I doubt of the resurrection of many choyce christians throughout the countrey (the Lord increase their number.) But I am afraid there is more reformation then resurrection. Therefore it is a holy warning from Heaven to attend resurrection here also; here is a great reformation of Churches, I thinke I may speake it without vanity, and vaine glory, and puffing up of the hearts of the sonnes of men, a greater face of reformation then in any churches are to bee found: But this first *Resurrection* in my text the first of these yeeres is not begun: For though it bee a very true observation which many Divines give, that Satans binding was graduall, and did not take his beginning at once; 'Tis true: Hee was first taken before bound, and first bound before cast into the bottomlesse pit, and first cast into the bottomlesse pit before hee was sealed: But hee reckons this first Resurrection after the sealing of Satan: Here is in the text, the third degree of Satans Satanicall power restrained before this thousand yeeres begin. And that will not be (my text is plaine) till Satan be cast into the bottomlesse pit, and the Romane Catholique Church damned from the face of churches also, and cast out: which yet continues though they bee taken, and not a little restrained, but into the bottomlesse pit they are not cast, and so sealed well then, if Antichrist be not yet taken and Satan cast into the bottomles pit, then the thousand yeers are not yet begun, and so the first resurrection not begun.

Therfore let it be a serious warning to every one not to rest in Reformation and formes of it, and to blesse your selves in Church Membership, because to this day, this first Resurrection hath not taken its place, nor will not take his place till Antichrist be ruinated. This is a faire preparation, and I doubt not, there is a Resurrection of many precious soules throughout the Countrey, that abhorre Popery and the worship of the Beast with a perfect hatred, and reigne with Christ in their hearts and Families,

lies as much as in them lyes. But if I should say there is a Resurrection in *New England* from resting in Forms, from resting in the World, and carnall selfe-love, and secret close haunts, (which God will search out) that I can say we are risen out of all our Oppression and Hypocrisie that the Name of the Lord Jesus might be exalted, and his Word Glorifyed, and rule in our houses and hearts; if I should say there is such a Resurrection, of which it is said, *blessed and holy are they that have part in it*, I should say more then I could justifie, or more then my text will give me leave to say: this is not the first Resurrection, I cannot say that: What shall I say? Shall I say, there are not wanting many Christians in the Countrey that are weary of the Reformation of it? Have they attained to this first Resurrection that are weary of Reformation, and are willing to goe and shift it as well as they can in their native Countrey? there may be a wavering after the world in the godly, but then the resurrection of Churches is not cleare, whatever it may be in their personall estates: they are not risen up to Church Reformation, that in their hearts are weary of the Reformation of the Countrey: If men be weary of the Country, and will back again to *England* because in heart they are weary, and can goe to the west part of this Country without Ordinances, I feare there is no Spirit of Reformation, at least, not of Resurrection; As it is with some Syrups, when they are boyled up to their full consistence they will not run when they fall, but there they will stand: So if men be boyled up to a full consistence, they will not be flittering: If men be flittering up and down after the world, I will not say men are not Christians (for truth of Grace may stand with running after the world in some measure:) but they are not boyled up to that consistence they should be.

Therefore let not *New England* be secure, and blesse our selves in our Resurrection, because we have our part in this Reformation: I cannot say, here is a Resurrection of Churches, such as the text speaks of, boild up to that con-

consistence, which the Text speakes to, though I hope the Lord will bring us to it.

Doct. 3. *He that hath his part in the first Resurrection is a blessed and holy man.*

Vse. This Doctrine was handled in another Sermon.

It is a just warning unto all the Saints of God, and especially to Members of Churches not to rest your selves in your selves in your outward Profession of Church Fellowship or the priviledges you enjoy: Rest not in them untill you finde your soules blessed and holy, for that is expressed here in the Text, *blessed and holy is hee that hath his part in the first Resurrection.* For although the Church be not come to such a Reformation as is come to a Resurrection, yet there is such a Resurrection in many Soules, that for their particulars (though the whole Church have it not) they may safely challenge this promise, and they have the first fruits of it. So that if the Lord give you and yours part in the first Resurrection, truely you are *blessed* and *holy* now: It is true, there is a further Resurrection of Churches, but no promise there is to any Church in the world, but it is accomplished in some degree unto the faithfull of it in every age.

The Question is now: How we may grow up to this first Resurrection that we may apply it to our hearts, that we are in a blessed Estate?

It is not enough for your blessed Estate to have your parts in the Reformation of Churches, nor does your holinesse stand in it; It is true, there was a Reformation in *Luther*, and *Calvins* time, yet we dare not say they are all blessed that were Reformed after their Church Orders We may speake it to Gods praise God hath granted this Reformation to us that exceeded most of them, but every man in these Churches cannot say he is a blessed man which indeed ought to be, but I cannot encourage all to say that here we have part in Reformation, and so in Resurrection: I cannot say it is a Resurrection till indeed the body of all the Churches be men that have their part

part in the Resurrection of the Lord Jesus; for it is the ground of the blessednesse of these Saints, that they have their parts in the first Resurrection. What is it that makes these Churches or shall make any of you blessed? Is it not that there be Fellowship with Christ in his Resurrection? So that looke to it, that there be fellowship with Christ in his Resurrection; that you live to him, are Kings and Priests to him, and reigne with him in this Reformation, and then take it home to your houses and hearts and tell it to others, that is a holy and blessed estate God hath called you to.

How shall I know whether I have part with Christ in his Resurrection, for that will be the happinesse of the Churches after the ruine of Rome, *that they will conforme to Christ Iesus.* Quest.

Such as have part with Christ in his Resurection, they have the same part of blessednesse and holynesse which those Saints will have that will be Member of the purest Churches, and you then have part in this Resurrect on. Answ.

Two signes of having part with Christ in his Resurrection

First, if you have part in this Resurrection then as Christ is risen from the dead, so you are risen from the death of sinne: *He that is dead with Christ*, saith the Apostle, *is risen with him, and dyeth no more, death hath no more dominion over him, Rom. 6. 8. 9.* Now such as have part in Christs Resurrection, they are dead unto sinne, but alive unto God through Jesus Christ: *He that is risen with Christ is dead to sinne, sinne hath no more dominion over him.* Signe 1.

Then the Question is, How may I discerne my soule is dead unto sinne?

In one word it is plaine (to the capacity of the simplest) If yee be dead to sinne, then whatsoever sinne be knowne to you, and is presented to you, it is death; you looke at sinne as the death of your soules, nothing more vile and deadly to you then sinne, according as *Solomon* said when he rose againe from the many defilements which hee fell into by his many wives and Concubines, *I finde* (saith he) *more bitter then death, the woman whose heart is snares and nets, and her hands as bands*, Eccles. 7. 26. When sinne is the

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anguish of the soule, no death so bitter; then I dare say that Soule hath part in the Resurrection of Christ, and hath that priviledge in Spirit that those Churches shall have, that shall be raised againe in the ruine of *Rome*; as *Paul* saith, *Oh wretched man that I am, who shall deliver me from the body of this death*, Rom. 7. 24. When God makes the body of corruption that hangs upon the Soule as death, when all the pride of our hearts, dead heartednesse, dulnesse in Spirituall duties hang about us, as a body of death that is with us, as yoked with a dead carkasse, that we had rather choose to die, it is an evidence we are risen from the dead, for we are risen with Christ, *Ephesians* 2. 5. 6. that as he rose from the dead, wee should walke in newnesse of life. *Rom* 6. 4. to 11. So that when the frame of every sinnefull distemper presents it selfe as death, that take a Christian in this case, that if you should take sinne in one hand and death in the other, he would choose death rather then choose sinne. So it is with every Soule that is risen with Christ: But if he should be surprised with a Temptation and choose sin, that choice of his would be as bitter to him as death: as *Peter* when he denyed Christ, *he went out and wept bitterly*, Mat 26. last. So that if God gives us these hearts, to choose death it selfe rather then sinne; as the three Princes when death was set before them; If yee choose to fall down to the Idol, well; if not, there is a Furnace set, seven times hotter for you then it useth to be; say they, *our God whom we serve is able to deliver us, and hee will, but if not, we will not worship thy golden Image*, Dan. 3. 17, 18. If God give men that frame of Spirit that the frame of sinne and the body of sinne, and the motions of it that hang about him be bitter as death, odious as death, burdensome as death, teerible as death, (and yet amongst Philosophers it was counted the most terrible of all evills) if that be the case, feare not him that kills the body, but him that is able to cast soule and body into hell: If that be the case, then I dare pronounce to you in the name of the Lord, that

that such a soule that lookes at sinne as his death, and if hee cannot overcome it but by death, hee will choose it rather then sinne, as the Martyrs did, they would choose death rather then to worship the Beast, or take any image or Character of his; then *blessed are they which have part in the first Resurrection, on such the second death hath no power*, they shall never be cast into the lake of fire and brimstone that burnes to this day, and will burne for ever. For a second Signe,

Such as have part with Christ in his Resurrection live and reigne with Christ, and so come to the very same state for their personall condition, that the Churches shall be when Antichrist is destroyed: As the Apostle saith, *Col.* 3. 1. *If you be risen with Christ seeke the things that are above, where Christ sitteth on the right hand of God*: Now therfore if the Lord vouchsafes us that frame of Spirit as that our affections are above, the things that are above we seeke after them, and it is our life to be conversant there, and other things are but death; about the Lord Jesus and Fellowship with him: *Thy loving kindnesse is better then life*, Psal. 63. 3. *and my Soule shall be filled as with marrow and fatnesse, my mouth shall praise thee with joyfull lips* ver. 5. If this be the frame of our Spirits, that is our life, our meat and drinke to be doing the will of our Father, *Joh.* 4. 34. then it is an evident signe we are risen againe with the Lord Jesus: Set your affections on things that are above, on high, not on the Earth. It is a familiar comparison and ancient, Take a man that lookes upon the Sun at noone day, it seemes to be no bigger then a Sieve; but what doth the Earth seeme to be? It seemes to be a great vast Globe, great houses, and great Farmes, and Meddows, *&c.* Why? we are here below: But what if we were in the body of the Sunne, or lifted as high as the Starres? Then the same it would seeme a vast body, and the earth would seeme but a little point an empty thing; not worthy the looking after. I pray you how stands it do but put the comparison in spirituall things if we can locke at a good lot as a great matter, good meddowes and accommodations these are great things; doest thou seeke great things for thy selfe, as *Jeremiah* said to *Barack*, *Jer.* 45. 5. Are these the things you are taken with? Are you taken with accommodations that one Countrey or other may promise;

ſmiſe: There is great accommodation, but for this preaching of the word it is light manna, and the fellowſhip of the Ordinances and the Saints is but light meat, what then? If ſpirituall things that are indeed heavenly, if the frame of the Churches here that is a heavenly State and called the Kingdom of heaven after in the Goſpell: if theſe ſeeme but ſmall matters, all our church liberties and ordinances ſmall things; but if we could have large elbow-roome enough, and meddow enough, though wee had no Ordinances, we can then goe and live like lambs in a large place: what ſhall I ſay then? We have not part in reſurrection: If this be your conſtant frame, you may have part in Reformation of Churches, but no part in the reſurrection of Chriſt Jeſus. Take all the Starres of Heaven above, and the Sunne is never hid from any of them but from the Moone, and that but ſometimes: Wee are in darkneſſe and it is midnight with us, but the Sunne reflects light upon the Stars, and it is hid from none but the Moone, and that but from part of it. Such as are ſo converſant in this earth that whatever your buſineſſe put you upon, you are not beſmeared and entangled with it, but you looke to Chriſt, verily you are riſen with Chriſt, you are high: But if our ſpirits be ſuch, we cannot be buſie in our calling but wee loſe Chriſt, I meane as much as in us lies, not that we can loſe him altogether, but many that make profeſſion of him loſe him wholly, they have ſuch buſineſſe to doe in the World, that ſo many yeeres agoe they ſaw him as they thought, but now they ſee him not, nor know not where they ſhall: then you are not riſen with the Lord Jeſus: But if you live with Chriſt you may ſo buy as if you bought not, and ſo uſe the world, as though you uſed it not. That what you doe you do it not as worldlings, as if that were your Soveraign good that you ſet your hearts upon, but you buy and ſel by the rules of Chriſt, to the praiſe and glory of Chriſt, and the good of the church where you live, and ſuch buying and ſelling will never darken the ſight of Chriſt: You will ſee him cleere enough for all your buſineſſe for ther's no calling God ſets a man in, that hinders him from Chriſt, but the more juſt and diligent we are in our calling, the more we ſhall ſee Chriſt: Therefore if you be riſen with *Chriſt*, the things of Chriſt are great, and the paſsions of Chriſt are greater,

ret in your eyes, and they shine: But if the things of Christ bee small and wee can fill our selves in the World, either verily wee have no part in the first resurrection, or (marke what I say, for I would not discourage any weake christian) then we are Christians of a very low sphære and as it is said of the Angel that flew with the everlasting Gospel in the midst of Heaven: You are lowe Christians, not such as God calls his people to be, for hee calls them to have the Moone under their feet, *Rev.* 12. 1. And if we have the Moone under our feete, then wee are not eclipsed, when the Moone is Eclipsed, then it is a good signe we have our part in the first resurrection, when the world, the cares of it, the busines of it we can use it as above it, and that doth not impeach our liberty in the fellowship of the Saints and the Ordinances: It was a speciall desire of *Paul, Phil.* 3. 10, *he counts all things losse and drosse to know Christ*; not onely to Justification (though that also hee speakes of;) but that I may know him, not know him by faith (for that he speaks of before) but know him by experience experimentally: But he labours still to know him, and the vertue of his resurrection, and the fellowship of his sufferings, if by any meanes (saith he) I might attaine to the Resurrection of the dead; He meanes such a resurrection here as might attaine to some growth of the resurrection another day: But still he was upon the vertue of the resurrection of Christ: and pray what is the vertue of the Resurrection of Christ that *Paul* was so much upon, that, in respect of which he counted all losse, and dung; and dogs meat? (as the words signifie.) Truely the Scripture is very cleere in it, I will but name you three or foure fruits of the vertue of the Resurrection of Christ which the Scripture mentions (and they conteine the rest)

2. It doth declare him mightily to be the Son of God, *Rom.* 1. 4. Declared to be the sonne of God with power, according to the spirit of holynesse, by the resurrection from the dead. This was the care of *Paul*, that he might grow to such a Resurrection, and to such sensible experi-

ence of him in his heart, as to declare him mightily to be the Adopted Son of God, as Christ was mightily declared to be the naturall Sonne of God: So that when a man is not satisfyed in this and that Reformation, until he can see his Resurrection; the presence of Christ with him, and the presence of him with Christ, doth so raise him to Christ, that it doth mightily declare him to be the Son of God, this man is partaker of the vertue of the Resurrection of the Son of God: while a man is puzling here and there about the things of the world, he will ever be at a losse; I had thought I had been thus assured, and thus enlarged but all is overwhelmed: But when he is thus studious in seeing Christ in his Resurrection, and is set apart for Christ, and the things of Christ, such a man hath his part in Christ, and his Resurrection.

2. Such was the vertue of Christs Resurrection, that is was an undoubted evidence of our justification: He was delivered to death for our sinnes, and was raised again for our justification, *Rom.* 4. 25. How does the resurrection of Christ justifie? Did not his death justifie? Are we not justifyed by his bloud? True, we are so, many texts speake to that: But how doth his resurrection justifie? It doth declare that the Lords wrath was fully appeased and satisfyed in the Death of Christ; and for that his resurrection was an evident pledge; for, had he left any sinne unsatisfyed for he had been left detayned by death. Now then, when the soule growes, and endeavours, as *Paul*, to have such experience of the resurrection of *Christ*, that he have aboundant evidence to his soule of Gods justification of him from sinne, and that declared, that is enough to him that Christ is dead and risen; *Who shall lay any thing to the charge of Gods elect? It is God that justifyeth: who is he that condemneth? It is Christ that dyed, yea, rather that is risen againe*, Rom. 8. 33. When it comes to that passe, the satisfaction of Christ is sufficient Gods wrath is appeased, then have we resurrection with Christ; and if we cannot rest till we be grown up to that condition, then

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are we of the Apostles frame, *we count all losse and dung for him*; then this is a pledge we have fellowship with Christ in his justification: God hath justifyed the Lord Jesus, loosing the sorrowes of death; that's a Superiedeas to all Sorrowes and Temptations, the Lord is risen indeed, and our hearts are risen with him and to him

3. It is by vertue of Christs resurrection we are begotten againe unto a lively hope. It is true, regeneration goes in order of nature before justification (though both together in time:) but this lively hope followes our resurrection. *Blessed be God the Father of our Lord Jesus, which according to his aboundant mercy hath begotten us againe unto a lively hope, by the resurrection of Jesus Christ from the dead: To an inheritance incorruptible, and that fadeth not away, reserved in heaven for you.* 1 Pet. 1. 3. 4. Now when the soule rests not in any wan hope, in any rent and torne hope, or dead hope, but growes up to a lively hope in Christ, he is risen, and we are risen with him; we cannot be content with some longings after Christ, but our hearts are risen to a lively hope: If this be our condition, we have part in the first resurrection, and the second death shall have no power over us.

4. There is another fruit of the resurrection of Christ, and that is *vivification, whereby we being dead unto sinne, are now alive unto God, through Jesus Christ our Lord*, Rom. 6. 10. 11. and it is our life to grow up to a lively performance we cannot rest in a dead hearted frame, in a Sermon Preaching, or hearing; we cannot rest in a dead worke, we think we dishonour Christ; we are not only dead with Christ, but risen in his resurrection, *Rom.* 6. 4, 5, 6. If God leaves us to such a spirit that we can goe on with a luskish and (if I may use such a word) a Jadish frame of spirit, that we doe duties morning and evening, or else Conscience will fly in our faces and if they be over, we think it well; if this be so, we are not risen with Christ: But if it be our death that we come not off in duties with spirituall life, and if we see others doe not grow, it is our griefe, then are we

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risen and live with Christ. It is a notable speech of the Apostle, 2 *Thess.* 3. 8. *Now we live if ye stand fast in the Lord*: He speaks of the Church of Thessalonica, that was his Crown; why *Paul*, is it death to you, if they should waver in their course? yea, it were his death, it would kill his heart if he saw they should grow to any corrupt opinions, and dead hearted frame or carnall course of life. But now we live, it would be meat and drinke to him if he see they stand fast in Christ, holding fast Christ, and the Profession of Faith abhorring all carnall courses, or dead hearted performance of duties; it is our life now we live, if ye stand fast in the Lord. So that if the Lord helpes us thus to be rising with Christ, minding the things above, the love of Christ, the resurrection of Christ, thus much let me say to you, though you should have a thousand formall Christians dead on your right hand, and a thousand on the left hand, where ever you become, yet *blessed and holy are you.* For albeit the time be not come, that God will make the Resurrection of Churches to be life from the dead by the ruine of Antichrist (though it hastens fast) yet you have your part in that, and with Christ in his Resurrection; and having part with him in his resurrection, I pronounce it to you from my text, yee are blessed and holy: For God forbid our blessednesse and holynesse should be suspended upon this Resurrection: for though many of you may live to see it, yet God forbid that those that dye in the meane time should not have part in it. You have part in Christ the head of this Resurrection, and He is risen indeed, and hath appeared to many in the flesh, and to you in spirit: and so you have part in this first Resurrection.

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